



Chicago, Ill., August, 1910.

## THE PASTOR'S MESSAGE

Dear Friends:—

We never had such a wonderful trip in our lives. And we never had such a delightful home-coming. To meet, in home and church and everywhere, so many smiling faces, to find so many hands outstretched in cordial greetings, to hear so many words of cherry welcome, were the crowning joys of our entire journey.

"The best congregations that we have had this summer we have had today," one and another said to me at the close of the evening service, on the first Sunday after our return. Certainly the number present, both morning and evening, was most inspiring. In the fact of your love and loyalty I find great strength; and I pray day by day that I may be made fully worthy of your confidence and affection, and a better minister of Jesus Christ.

Only one death has occurred amongst our members during my absence. Mr. Frederic E. Burdette was a man of exceptional gifts. He reached the age of ninety years. He had been an earnest, faithful Christian for about seventy years. Who can estimate the influence of such a life! He was a devoted husband and father. A host of children and grandchildren rise up and call him blessed. Of simple habits, of noble character, of strong convictions, a thoughtful and cultured man of wide reading and knowledge, steadfast in his faithfulness to the truth, the example of his life is great indeed.

Your Pastor,  
Austen K. deBlois.

## LOCAL CHURCH NEWS

### VACATION. (The Real.)

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I've been to the country, and now that I'm back—  
Back plodding again in the old beaten track—  
I'm prompted to say it's as true as it seems,  
That poets are dreamers who dream wondrous dreams;  
And if one may judge from the things one can see,  
Things dreamed are not always as they're dreamed to be;  
And real country life, taken just as it looks,  
Lacks much of the charm that is writ in the books.

I've been to the country, where, I have heard said,  
"The voices are stilled" when the daylight has fled;  
But, listening to the monotonous song  
Of tree-toads that sing in their sleep all night long,  
Accompanied by the hoarse croaking of frogs—  
Bass answering treble, from neighboring bogs—  
Leads one to suspect that the fellow who said  
"The world's lulled to slumber," was out of his head.

I've been to the country, I've seen the sun rise,  
And scorched 'neath his heat as he swung through the skies,  
And felt his hot shafts, as he dropp'd out of sight,  
Flung back 'cross the world, as his parting good night.  
I've watched the tornado whose bellow and roar  
So filled me with terror, I wish nevermore  
To see a wild storm full of fury and sound,  
Unless I can flee to some cave underground.

I've been to the country, I've joined in the chase,  
But never caught sight of the game in the race;  
With pointer and gun I have tramped after game,  
And trudged back disheartened, sore-footed and lame;  
I've angled all day and far into the night,  
But, save from mosquitoes, got never a bite;  
And so I conclude, after all said and done,  
I never was "cut out" for that sort of fun.

I've been to the country and had my full share  
Of mid-summer heat and of dust-laden air,  
Of tramps over hills and through tangled morass,  
Through brush-wood and brambles, through weeds and wet grass,  
Of days without comfort and nights of unrest,  
Pass'd fighting mosquitoes and every known pest,  
And I'm satisfied; and have heard quite enough  
Of "life close to nature" and that sort of stuff.

—Richard Bentley Twiss.



## LOCAL CHURCH NEWS

### A HAPPY VACATION.

Deacon and Mrs. Wm. Wigney spent twenty-four days in July visiting old-time friends in the East. Taking in Detroit and Flint, Michigan, and Buffalo and Akron, N. Y., they enjoyed several days amid scenes of long ago and in associations which carried them back to their early married life. Then after spending a couple of delightful days at Niagara Falls they took the Gorge route to Lewistown, thence by boat to Toronto, where they spent a quiet Sabbath. Among the greatest delights of the trip were three Sundays spent in well-filled churches and Sunday Schools, especially in Toronto, where great throngs of young people filled the churches and worshipped in an orderly manner. On the return journey they spent three pleasant days with our dear Deacon Lindley and family at their home near South Haven. The whole trip was both inspiring and invigorating, and they come back to dear old dirty Chicago greatly refreshed.

### SUNDAY SCHOOL WORKERS.

Superintendent Spinney and his associates are to be commended for keeping up the weekly teachers' meetings during the summer, notwithstanding the extremely hot weather. The meetings have been fairly well attended.

The monthly meeting which was held on July 26th was full of enthusiasm. Thirty-two were present, although it was an extremely hot and humid evening. Rev. Nathaniel Butler, D. D., gave the address, the subject being "Some Qualifications for Teachers." His remarks were intensely interesting, and the whole program as carried out was most enjoyable. The superintendent reported several new scholars for July, and it is hoped as the fall campaign opens our school will make good progress. As the Sunday School seems to be the hope of the future church let us make the most of it.

Wm. Wigney, Secretary.

### THE CURE.

Once there was a man who made life miserable for all he met by eternally harping about his aches and pains.

He would discourse on the subject of his dyspepsia, and he would almost interrupt a religious service to tell of his rheumatic symptoms.

If he had a stitch in his side he had to pester his friends with it, and a headache helped him make everybody unhappy.

At last a bright young woman, to whom the man applied for sympathy, cured him of all his ailments.

When he was in the midst of a catalogue of his sufferings, she said sweetly:

"Yes, it is strange how many of these things afflict a man as he begins to grow old."

That man never even had a symptom after that.—Willbur D. Nesbit, in Judge.

A Swede entered a postoffice in the Northwest and inquired: "Ban any letters for me today?" "What name, please?" "Ay tank de name is on de letter."—Everybody's.



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## WINNING BY NOT FIGHTING.

From an Address by Rev. E. B. Stewart.

The conventional idea of the hero is that of a man who fights. To be sure, we repeat sometimes the proverb that peace has its heroes no less than war; but in the main we associate heroism with situations where there is turmoil and uproar. And, since most of our achievement is reached without very much tumult, we sometimes question whether there is anything heroic in our life. Now and again we tax ourselves with not being sufficiently aggressive, and look about to see if there is not some direction in which we might prove that there is life and courage in us by stirring things up a bit. Perhaps we have been watching some worker who always succeeds in making his work spectacular and interesting because of the very way he does it, so that we have become somewhat dissatisfied at the quiet way in which we accomplish our ends. Every now and then we see somebody doing no more work than ourselves, but making such a successful noise about it that our own seems for a little hardly worth attending to. Workers are everywhere disquieted and unsettled by this sort of thing, and one is tempted to feel that he ought to drop his work and go out and make a noise about it. He suspects that he has been too tame, and that he ought to have done more fighting.

But the truth is that there are some men who ought never to fight, or at any rate ought never to do it in the more familiar way. Worst of all, they are the very ones who are apt to feel that they are cut out for warfare. Full of vim and go, quicker than most to scent out what is wrong, and nobly inflamed against it, with all sorts of sharp things to say and the power to say them,—such as these, it would seem, were just the ones who ought to be utilized for the fighting purposes of the world. Feeling keenly what is wrong, and with gifts of indignation, they cannot understand how in the presence of things that need redress people of slower blood are not as stirred as themselves. They do not believe in temporizing, they are blunt and courageous and prefer to say what they think. One knows where they stand, and all respect their holdness and forthrightness. And yet to a large extent these are just the ones who ought not to fight, because they do not know how and are too impetuous to learn.

How many such we have all seen, who as the years go by do not seem to carry their point, while others who seem less forceful have to their credit one point carried after another. These fierce onslaughts which they made seemed destined to carry everything before them, but more often than not they simply succeeded in "jamming the gun," and reducing everything to a standstill. Full of fight as they are, it takes something else to make a good fighter.

One of the requisites of a successful warrior is one of the last that we discover, and that is a certain reluctance to engage in a conflict. Skirmishing parties and guerrillas may properly be ready for a brush with anything that comes along. Side issues are their delight. Sometimes, to the infinite dislocation of everything, a fighter like that gets by some bad fortune into the place

of a great general,—and almost as quickly gets out of it. The great leader engages when he has to, and one of his greatest sources of power is the length of time he has held back from it. Think of the fine minds, the moral robustness, the unquestionable talents that have never had a tithe of the influence they ought to have had just because they lost themselves in radical reforms and side issues! They were too ready for the fray. They missed the power and momentum of a great reluctance.

Perhaps the best fighters in the moral world are some of whom we never think as such. They seem not to be engaged in any battles, but they are always winning some point, though scarcely realizing that they have made a conquest because they have been so quiet about it. They are tempted to think it a somewhat cowardly victory, just because they have kept clear of undue controversy in winning it. A fine young fellow in the ministry, one of the kind who was finely balanced and always making headway, though in a very unobtrusive manner, was placed in one of those difficult traditional churches which seem to need a shock before anything can be done with them. He had the position well in hand, things were mellowing and improving, and one after another his points were being carried out, when it occurred to him that perhaps he ought to put more ginger into the campaign. His points were being made so naturally and easily that it seemed almost laughable. This made him wonder whether it was really a bona fide victory. If it were the real thing, wouldn't there be more racket and antagonism about it? And so, not realizing that there is a humorous side to victory, he proceeded to make his issues rather more noisily and flamboyantly, with the result that the progress gradually stopped. After thinking it over, he returned to his former method of winning his points even though he had to dispense with the luxury of an uproar, and confided to a friend—"I said to myself, Now, Thomas, you have gotten to fighting too much lately, and you have got to stop, because you always lose when you fight."

Life is a fight, but that does not mean that it is always a point-blank charge against the enemy, or that it is safe for every man to adopt Grant's tactics of sledge-hammer blows, delivered in rapid succession right along the line. The battle of life is set for every one of us, but it is one of life's surprises to find out what different formations the battle takes. Usually it is very different from what a man supposes it will be. Robert Louis Stevenson said that he knew he was cut out for a battle, but he did not think that it was to be this dingy one of medicine bottles and a sick bed. He won through what seems to us now one of the bravest personal fights a man ever put up, though it seemed to him often as if it were a mere sliding around here and there to avoid contests where he knew he would meet with defeat. We carry very little by storm, and a great deal by siege. Inaction is sometimes a positive inspiration. To endure is often a greater thing than to do.

We have two ears and one tongue, that we should hear much and say little.—Zeno.



## THE POWER OF THE BIBLE.

[From a sermon by Rev. Martin D. Hardin,  
D. D., Third Presbyterian Church.]

"But continue then in the things which thou hast learned and hast been assured of, knowing of whom thou hast learned them. And that which are able to make thee wise unto salvation through faith which is in Christ Jesus. All Scripture is given by inspiration of God, and is profitable for doctrine, for reproof, for correction, for instruction in righteousness. That the man of God may be perfect, thoroughly furnished unto all good works." II Tim. 3:14-17.

The two letters of the Apostle Paul to Timothy contain the ripest wisdom of a transcendently great man, who is seeking to guide the course of a younger man dedicated to the Christian ministry. His words of admonition were wise at the time they were written. And they have lost none of their sanity and power during all the centuries which have since come and gone.

Timothy was a convert to the Christian faith under the preaching of Paul. He was the son of a Jewish mother, and from a child had been trained in the teachings of the Old Testament. It is of the Old Testament that the Apostle is speaking when he uses the words which have since so often been quoted as authority for the inspiration of the Scriptures.

When the Apostle here speaks of the inspiration of the Scriptures, he is of course, referring to the body of writing which we know as the Old Testament. I suppose that he little dreamed that the day would come when this personal letter which he was then writing would be held as a part of the inspired words. But so it has come to pass. This and many other letters written by him are now throughout the Christian church recognized to be of such spiritual wisdom and authority as to hold a rightful place among the Holy Scriptures. But while he refers directly to the Old Testament, what he has to say of these writings is supremely true of the whole body of writings which is today contained in the Scriptures of the Old and New Testaments. "They are able to make wise unto salvation through faith in Jesus Christ, and are profitable for doctrine, for reproof for correction, for instruction in righteousness. That the man of God may be complete, thoroughly furnished unto every good work. And it is of this practical value of the Scriptures, that I wish to speak this morning. Toler them to attempt to enter upon some argument to prove the inspiration of the Bible, or to discuss any theory of inspiration.

We find here a body of writings which have played a part in the destiny of the world, immeasurably greater than that of all the other literature that has been created by the brain of man. There are only the sixty-six books in all, and yet one of them can be read in an hour, and yet present peculiar ideas of God, of man, of the meaning of the universe—ideas which have done more to shape the course of human history than all the others that have ever existed. Our Western civilizations differ fundamentally in the religious, moral, spiritual, political, philosophical ideals from all civilizations which have arisen from the teeming life of the East. This is due to the profound effect of

the Holy Scriptures. The Bible has entered our life and has supplied a formation force more profound and fundamental than any or all other agencies which have worked upon us. It brought to us religious conceptions which have superseded every trace of the primitive religious ideals once held by our ancestors. It has colored all our great literature—it has inspired our ideals of justice which have been crystallized into law. It has been the source of our religion. So completely has our life at its highest grown out of the Scriptures that it is not an over-statement to compare its influence over us to that of the light of the sun over life of the physical world. Whatever we as individuals may think of the Bible, whether we accept it as the inspired word of God, it still remains true that we are all alike the product of it, and our life would be immeasurably poorer and feebler without it. Take a list of the great creative personalities, the men who have proved greatest in the world's history for the last fifteen hundred years, the men who turned the tide of common life about them to flow into new and broader channels—the men who manifested deep moral convictions at the critical hours, when the destiny of nations hung in the balance, and almost without exception these men were permeated through and through with Biblical truth, and were what they were because they were reinforced morally and spiritually with the ideals of this wonderful book.

There are writings which give the clearest and most satisfactory answers to the deep questions of the human soul. Is there a God? What is His nature? What is His relationship to man? What must man do to please and obey Him? From whence came man, whither goes he? What is the meaning of his conflict with sin and suffering and death? Where and how shall the heart find peace and yearning spirit be at rest?—these and kindred questions that begin to force themselves upon us for answer at the very dawning of consciousness and never leave us till the spirit departs in the great mystery of death. These questions are more clearly, more simply and perfectly answered here, than anywhere else in all the life of the world. More than that, they are so answered that when they are accepted as true, and the individual and collective life is regulated according to these revelations, the men so trusting themselves to the word of God go forward into an ordered, happy, and developing life, far richer and more abundant than is ever found when they seek their replies to these questions from any other source under heaven. The Nile is no more the source of fertility in the great valley of Egypt than are these sacred writings the source of moral and spiritual life in the highly organized and complex civilization of Europe and America today. Even the agnostic Huxley advocated the teaching of the Bible in the schools of England, saying "that it contains ethical teachings which the race can never outgrow."

I have a belief of my own, and it comforts me: That by desiring what is perfectly good, even when we don't quite know what it is, and cannot do what we would, we are part of a divine power against evil—widening the skirts of light, and making the struggle with darkness narrower.—George Eliot.



## THE PRAYER OF SELF.

By PRISCILLA LEONARD.

One knelt within a world of care  
And sin, and lifted up his prayer:  
"I ask thee, Lord, for health and power  
To meet the duties of each hour;  
For peace from care, for daily food,  
For life prolonged and filled with good;  
I praise thee for thy gifts received,  
For sins forgiven, for pains relieved,  
For near and dear ones spared and blessed,  
For prospered toil and promised rest.  
This prayer I make in His great name  
Who for my soul's salvation came."

But as he prayed, lo! at his side  
Stood the thorn-crowned Christ, and sighed:  
"O blind disciple—came I, then,  
To bless the selfishness of men?  
Thou askest health, amidst the cry  
Of human strain and agony;  
Thou askest peace, while all around  
Trouble bows thousands to the ground;  
Thou askest life for thine and thee,  
While others die: thou thankest Me  
For gifts, for pardon, for success,  
For thine own narrow happiness."

"Nay: rather bow thy head and pray  
That while thy brother starves today  
Thou mayst not eat thy bread at ease;  
Pray that no health or wealth or peace  
May lull thy soul while the world lies  
Suffering, and claims thy sacrifice:  
Praise not, while others weep, that thou  
Hast never groaned with anguished brow;  
Praise not, thy sins have pardon found,  
While others sink, in darkness drowned;  
Canst thou give thanks, while others nigh,  
Outcast and lost, curse God and die?"

"Not in My name thy prayer was made,  
Not for My sake thy praises paid.  
My gift is sacrifice; My blood  
Was shed for human brotherhood,  
And till thy brother's woe is thine  
Thy heart-beat knows no throb of Mine.  
Come, leave thy selfish hopes, and see  
Thy birthright of humanity!  
Shun sorrow not; be brave to bear  
The world's dark weight of sin and care;  
Spend and be spent, yearn, suffer, give,  
And in thy brethren learn to live."

## THE WOMAN WHO ENJOYS.

It is written in the book of etiquette, which is as the book of fate, that we must all of us go to teas; we must all of us make calls; we must all of us attend "big crushes" and little luncheons. These things are as they must be.

And it is common among us to disdain these social amusements and obligations, to announce bromidically that we "hate teas," that receptions "bore us to extinction"; to deery the small talk of miladi's parlor as something essentially stupid. We express opinions like this with a certain perverted air of virtue, as if there were a subtle superiority in finding teas a bore! And so doing, we take away from the cheeriness of life.

For the woman who makes others happy in this dull world is the woman who enjoys, who finds pleasure in the little human things of existence, who likes "small talk" and says so. She boasts no mistaken "superiority" to the social diversions of herself and her friends. She confesses to no weary ennui. She is always splendidly alive, and, being alive, she enjoys life.

She goes to a tea, not with a victimized air of forced acquiescence, but gaily, hooking herself into her best frock and setting out merrily, in her best frame of mind. She chatters brightly with everyone she meets, not from any desire either to "please" or to "be polite," but just because she likes young acquaintances' love affairs, and the new plays, and the neighbors' cunning babies, and all the other inconsequent things that are discussed at teas. And most of all, she talks with people because she likes them.

For it is the secret of her own enjoyment of life, as it is the secret of her popularity, and of her little knack of making others happy, that she really does like people. She does not pick them out because they chance to be intellectually congenial, nor because they are useful friends to have, nor because she is conscious of any high-minded desire to "put something into their lives." She just likes them. She likes all cheery human interests, all kindly, careless happenings, all bright, unquestioned friendliness. And so it is that she enjoys all the social affairs that so many less fortunate folk find "stupid" and that she goes through the world scattering joy as only the woman who is joyous can.

And yet, for all her gay chatter, for all her intimate knowledge of what matters in her friends' lives, she is never the woman who gossips. She never says anything ill-natured. She is always loyal, as she is always honest and as she is always good-humored. And this is not from any stern resolve to be fair and good and sincere, but because it never occurs to her to be anything else—just because she cannot greet the world sourly. It is she, more than any determined philanthropist, who is the real Lady Bountiful of our everyday lives, who is the real "friend of all the world."—Philadelphia Press

## MAKING A PATH.

As my guide climbed the mountain he carried a hatchet and cut gashes in the trees here and there along the way. That is called "blazing," and it marks out the path for the next time. There are few wildernesses now that are not traversed by many blazed paths. Moreover, every step I took in following my guide I was wearing away the moss and underbrush and packing the ground, and helping, though ever so little, to make a distinct path for those that would come after me.

And that is what every follower of our heavenly Guide is doing in this world—helping to make a path that will make the next Christian's walk and conversation" easier and safer.—Herald and Presbyter.



[Rev. A. G. McGaw, of Etah, a district in the Ganges Valley of India, where several thousand converts have been baptized within a few years and thousands more are asking for Christian instruction to whom no teachers can be sent, writes as follows:]

If Burbank is willing to spend years in the painstaking work of transforming cactus into an edible plant, shall I begrudge years given to the development and transformation of the lives of my fellow-men? I admire him for his remarkable work, but I would be sad indeed to change with him.

Some of the precious memories of the year are connected with the observance of the Lord's Supper. This ordinance was observed in at least twelve different places during the year. My belief that small children often understand the things of the Spirit received confirmation in one of the services. A six-year-old boy, unnoticed by anyone, was listening carefully to the preacher as he explained the Sacrament, and was deeply impressed. The lad went out of the tent crying over the sufferings of the Saviour, and it was only after unburdening his heart to his parents that he was comforted.

I recall another Sabbath evening. The service had been a rather long one for some, as it included examinations as well as the Communion service. After the meeting had been dismissed, one came and told me that an old woman had just arrived. It was old Ganeshi, the mother of one of our pastor teachers. She was bent with the burdens which her life had brought, and yet had trudged a weary three miles to be present at this, her first Lord's Supper. Some of us thought that probably it would be her last opportunity, and could not think of sending her back disappointed. A little company gathered in one corner of the room and with tender hearts and unspeakable joy ministered "to one of the least of these My brethren."

We rejoice in the "good hand of our God upon us" which has brought into our Etah Mission within nine years over 4,000 converts from the Sweeper caste. During this time we have spent money, time and effort to develop intellectually and spiritually those who were coming. Progress has been slow, but progress there has been. Education has been emphasized because of its vital connection with their spiritual uplift. I am unable to see how it is possible to make of these submerged people a strong church until they have been raised above their present social and material condition.—In All The World."

### ENGLISH AND AMERICAN GIRLS.

There cannot be a greater contrast than that between a young girl in England and a young girl in America. The former is afraid of herself, afraid of her men, and of life. She turns to the past for guidance while watching the future with timid hope, her mind being gentle unless her conservatism is attacked. She is at once more practical, within the narrow limits in which she lives, and more affectionate. She is not at all idealistic, but she is extremely sentimental. It is a curious mixture, for with all her submissiveness and sentimentality she is harder than the

American girl. The latter is afraid neither of herself, of her men, nor of life; and in conversation, if you talk in good faith, you will find that she is not afraid of her subject. She is apt for every kind of idealism, and is not at all sentimental. She is not so affectionate as an English girl, but she is much quicker to admire and appreciate. The English girl is a little prone to discontent. Indeed, it may be said that in her life she goes from discontent to discontent, while preserving an affectionate attachment for her home and relations. The American girl is a song-bird that will not be caged. She keeps her destiny in her own hands and goes from victory to victory, or at least from contest to contest; and, be it noted, never along the path of self-indulgence. She has a Spartan mind, a soldier's mind and will consent to nothing that is not uplifting. She is the finer type, the other is the more lovable. An American girl is brought up by her schoolmistress; the English girl has never left her mother's side; and she has the softness, the foolish fondness and illusion of a narrow life, a life secluded from everything that might imperil her purity or her happiness. In the twentieth century she occupies an oasis of seductive ignorance. In friendship one makes rapid way with the American girl, for she is quick to admire, a feeling by its nature soon kindled, and because of her courage she is not critical, giving her confidence at once. With the English girl friendship is a matter of time. She does not admire, no one in her circles ever admires; such a thing would have for her a flavor of impropriety; the poor girl has only her affection to offer, and that by its nature grows slowly. Marriages in America are, like their friendships, built on admiration—an unstable and shifting foundation. The English girl takes you for her sweetheart or her husband, because she is fond of you; just that and nothing more; her firm yet immature mind, instinctively inclined to disapprove, never takes upon itself to admire. Such a course is too venturesome. Outside certain settled relations the English girl is shy and distant and a little icy. The American girl is full of a warm goodness that quickly merits and overflows.—Exchange.

### CHURCH ETIQUETTE.

As long as there are churches there will be church etiquette. We give some of the rules of church etiquette that may be a help to you. If possible, be on time. Allow a moment or two for meditation and silent prayer before the service.

Never take your seat during prayer or the reading of the Scriptures. Do not fill up the seat by your side with wraps. It causes the usher confusion and delay in seating people.

Be thoughtful of others. Speak a cheery word to others at the close of the service. In this, your home church, let a stranger be so only once.

Never put on wraps until the close of the service. Do not jest, or by talking of worldly things drive away the sacred thoughts of the hour. Do not hurry from the service and the House of God.—Moody Church Herald.



# FROM GLORY UNTO GLORY.

"From glory unto glory." Thank God that even here  
The starry words are shining out, our heaven-ward way to cheer!  
That e'en among the shadows the conquering brightness glows,  
As ever from the nearing light intenser radiance flows.

"From glory unto glory." Shall the grand progression fail  
When the darkling glass is shattered as we pass within the veil?  
Shall the joyous song of "Onward" at once forever cease,  
And the swelling music culminate in monotone of peace?

Shall the fuller life be sundered at the portal of its bliss  
From the principle of growth entwined with every nerve of this?  
Shall the holy law of progress be hopelessly repealed,  
And the moment of releasing see our sum of glory sealed?

"From glory unto glory," of loveliness and light,  
Of music and of rapture, of power and of sight,  
"From glory unto glory" of knowledge and of love,  
Shall be the joy of progress awaiting us above.

"From glory unto glory," with no limit and no veil,  
With wings that cannot weary and hearts that cannot fail;  
Within, without, no hindrance, no barrier as we soar,  
And never interruption to the endless "More and more."

For infinite outpouring of Jehovah's love and grace,  
And infinite unveilings of the brightness of his face,  
And infinite unfoldings of the splendor of his will,  
Meet the mightiest expansions of the finite spirit still.

—F. R. Havergal.

## THE BIBLE AND LIQUOR.

BY REV. J. B. MACGUFFIN, A. M.

It is wise and best that all people should know the teachings of the Bible in regard to strong drink. Few people have the time or the facilities to look the matter up, so we have thought it fitting to give some passages from the Bible with the name of the book, chapter and verse.

Lev. 10:9. Do not drink wine nor strong drink, thou nor thy sons with thee when ye go into the tabernacle of the congregation lest ye die. It shall be a statute forever throughout your generations.

Num. 6:3. He shall separate himself from wine and strong drink, neither shall he drink any liquor of grapes.

Deut. 21: 20, 21. "This, our son, is stubborn and rebellious; he will not obey our voice, he is a glutton and a drunkard and all the men of the city shall stone him with stones until he dies."

Prov. 20: 1. Wine is a mocker, strong drink is raging, and whosoever is deceived thereby is not wise.

Prov. 21: 17. He that loveth wine shall not be rich.

Prov. 23: 20, 21. Be not among winebibbers, for the drunkard and the glutton shall come to poverty.

Prov. 31: 4, 5. "It is not for kings to drink wine or princes strong drink lest they drink and forget the law and pervert judgment of any who are afflicted."

Isa. 5: 11. "Woe unto them that rise up early in the morning that they may follow strong drink that continue 'til wine inflame them."

Isa. 5: 22, 23. "Woe unto them that are mighty to drink wine and men of strength to mingle strong drink who justify the wicked for a reward and take away the righteousness of the righteous from him."

Luke 21: 34. "Take heed unto yourselves lest at any time your hearts be overcharged with surfeiting and drunkenness."

1 Cor. 5: 11. "If any man that is called a brother be a fornicator or covetous or an idolator or a railer or a drunkard with such an one do not eat."

1 Cor. 6: 10. "Nor thieves nor covetous nor drunkards shall enter the Kingdom of God."

Gal. 5:21. "Envyings, murders, drunkenness, revelings and such like of which I tell you now as I have told you in times past that they which do such things shall not inherit the Kingdom of God."

Now if it is right to license saloons that make drunkards why would it not be right to license other institutions that would make thieves, murderers, and such like? There would probably be an effort to license them if there were any money in it.—The Illinois Issue.

## A PRAYER MEETING FUNERAL.

Rev. Mr. Simms, of the Vinton Presbyterian Church, read the following unique notice to his congregation Sunday morning:

"The funeral services of the late Mrs. Prayer Meeting will be held in the Sunday-school room of the Presbyterian church on Wednesday evening at 7:30. She has been feeble for some time, but recently her decline has been rapid. Her death was not unexpected. The doctor could scarcely detect any pulse on Wednesday evening of last week. Cause of death is said to be heart failure from want of exercise and criminal neglect of her family.

"Special Notice—The officers of the church are requested to act as pallbearers and the teachers and officers of the Sunday-school as honorary pallbearers. The choir is requested to sing."—The Gazette (Burlington, Iowa).

Never try to begin to be a Christian at the circumference of things. Be a Christian by letting Christ have possession of the center.—Campbell Morgan.



# MEXICO'S CALL TO CHICAGO'S SUNDAY SCHOOL LEADERS.

BY STAFF CORRESPONDENT.

Mexico celebrates its one hundredth anniversary of independence next month and one of the striking features of the celebration is to be the great National Sunday School Convention, to be held in Mexico City, September 9-14. In true international style a Special Sunday school train is being planned to leave Chicago Tuesday, September 6, at noon, reaching Mexico City Saturday, the 10th, spending two Sundays and the intervening week there, returning on Monday, the 19th, reaching Chicago Saturday, the 24th. It is a great opportunity in several ways:—first, as a most interesting vacation trip; second, as an inspiring opportunity to attend the Mexican National Sunday School Convention, and third, the special train feature affords two weeks and more of companionship with many of the leading Sunday school workers of the United States. Mexico needs the coöperation and enthusiasm of our people and the call comes clear and loud to all those who can join to do so. The special train will consist of Pullman cars, baggage car, dining car and private club car with bathroom, barber shop, etc. It will be under the personal guidance of Charles H. Gates of Toledo, Ohio, a man for whom Mr. Marion Lawrance vouches in the strongest terms. A special train cannot be run for less than a certain amount, and, therefore, there must be eighty people who go. The cost of the trip from Chicago will be \$135. This includes entire railroad fare for the round trip of about 5,000 miles; a double berth for each passenger in a standard Pullman car every night of the tour; three meals a day in the dining car whether traveling or at stations; special street cars and cost of sight-seeing at Queretaro, Guanajuato, and Zacatecas. Indeed there is not one penny of necessary expense in addition to the above figures quoted, except personal items, such as laundry, tips, etc. When one considers the distance traveled, the character of the train, with first-class Pullman and dining service for nineteen days, this tour is a marvel of cheapness. It will pay any one who can possibly figure on taking this trip to communicate with Mr. Marion Lawrance, General Secretary of the International Sunday School Association, 805 Hartford Building, Chicago.

## LOVE.

BY F. C. SEWELL.

When the loving Father required man to love his fellow man with the same degree that he loved man, he was not too exacting. "This is my commandment, that ye love one another as I have loved you. Greater love hath no man than this, that a man lay down his life for his friends." Wonderful, wonderful love, when life is sacrificed for friends! Though Jesus sacrificed his for his enemies.

"He that loveth not knoweth not God: for God is love." Love is the great motor power that brings man out of darkness into the light of liberty and freedom, and from the power of Satan unto God. When Jesus was bleeding and

dying upon the cross, with a soul full of love, he prayed, "Father, forgive them: they know not what they do." This is the love that draws man unto the Lamb of God, and when washed in the blood he is made to rejoice in this Savior. There is no love like the love of Jesus. The cross was not so shameful nor disgraceful, neither was the grave so dark and gloomy as to drive back the love Jesus had for Adam's lost race. If God was willing to bend the heavens in mercy in giving his own Son to suffer and die on the cross, what manner of persons ought we to be?

Let us study diligently and prayerfully the beautiful and perfect life of the meek and lowly Savior, and day by day try to mold our lives after his, that we may be able to reflect upon the world an influence toward the precious promises in the Lord. We will find no burdens too heavy, no sacrifices too great for us in following our dear Savior if we love him with all our soul, strength and mind. It is then we can forsake father, mother, brother, sister and lands for Jesus' sake. Every good deed can be easily performed with pleasure and delight when prompted and acted upon by love. The beloved John knew the poor and needy would be relieved when met by the one who walks in the footsteps of Jesus. "But whoso hath this world's goods, and seeth his brother have need, and shutteth up his bowels of compassion from him, how dwelleth the love of God in him?" The love that lifts up the fallen and helps the needy is love in deed and in truth.

There is nothing more beautiful and sublime than the golden rule Jesus gave to his disciples: "Therefore, all things whatsoever ye would that men should do to you, do ye even so to them, for this is the law and the prophets."—Herald and Presbyterian.

## WHY WAIT?

If I tomorrow night should die,  
You would endeavor to forget  
My faults, my weaknesses, and try,  
Perhaps, to even magnify  
The virtues that were mine, and let  
Your judgment of me rest, at last,  
Upon my worthy deeds alone;  
You would forget, when all was past,  
The weaker traits that I had shown.

Why will you not ere I depart  
Overlook my faults sometimes and see  
And judge with kindness in your heart?  
Why will you not before I start  
Upon the long, last journey be  
Content to judge me by the best  
And fairest things I've done and said,  
And kindly overlook the rest—  
Why will you wait till I am dead!  
—S. E. Kiser.

## MY MORNING THOUGHTS.

I thank thee, Lord, for having kept  
My soul and body while I slept.  
I pray thee, Lord, that through this day,  
In all I do and think and say,  
I may be kept from harm and sin,  
And made both pure and good within.



## MODERN APPLICATION OF THE SABBATH LAW.

In this common and typical question of the great American public lies the real Sabbath-observance problem of the hour.

There is no particular peril of a further invasion of the Sabbath by work. The labor unions will help resist that, and so will all intelligent sociological forces.

Neither is there any serious danger that business on Sunday will spread beyond its present era. Most lines of trade which now run seven days straight—especially the drug trade—are discussing how to get a general agreement to close Sundays.

The breakdown which threatens the Sabbath today is not in the line of more toil-slavery nor even of enlarged commercial greed, but on the score of the ever growing passion for fun.

The laws just passed in Indiana and Minnesota to legalize baseball games on Sunday show which way the wind blows. The plea that passed those acts was the plea that the people must have amusement on their one day of rest.

And here is where the Sunday saloon gets its hold. If the fight against the Sunday-closing law could be shown up for just what it is—the greediness of the brewers for big Sunday sales—the whole nasty business could be smashed at one stroke even in the big cities. But the saloonists shrewdly persuade the people that they keep open to provide more Sunday enjoyment.

To meet this situation Christian citizens must go a good deal further than simply call up the letter of the fourth commandment—"Remember the Sabbath day to keep it holy"—and then rail or wail over the wickedness of the twentieth century.

The way to make modern America feel the force of the laws of God is not merely to quote them, but with patient reason to demonstrate their rationality—to apply the underlying principles of them to present social conditions and show what a happy fit they make.

Christians are timid about this—they seem to feel it discredits God to argue that his commandments are reasonable.

But if God's Sabbath law is to be upheld in present-day America this timidity must be overcome, and Christians must get to work to vindicate a rationally observed Sabbath not simply as an authoritative religious institution but as an invaluable social blessing contributing to the happiness of mankind in the large.

It is not particularly a solemn day that's demanded by the commandment. That was the Puritan conception, because the only idea that Puritans had of being holy was to be solemn. But the church of today should not be entangled with that error.

The church need make no condemning reply to the wish of the world for enjoyment on Sunday. But the church must insist that the enjoyment should be of a kind that the world really needs to make the Sabbath of best and highest value.

The pleasure that the modern man and woman, by any judgment of good sense, needs on Sunday, is certainly not in lines that magnify noise, rush, push and crush, crowd and tumult

—not the enjoyments that put glamour and dazzle on vice and sensuality—not the enjoyments that make the present hour the whole end and aim of life.

There's a plenty and too much of that sort of thing—the materializing and animalizing thing—all the six week days.

Sunday ought to be not an intensification of, but a relief from, the six days before it and the six days after it.

The enjoyments that Sunday should bring to the American people are the quiet pleasures—the enjoyments of home and family, the enjoyments which teach men to love their wives more and let them know their children better—the enjoyments which lift up the spirit in man and help him to remember that he is more than a beast that perisheth.

And Sunday ought certainly to help some to make the average man a more thoughtful citizen, and bring back to Americans a little of the lost habit of reflection and meditateness.

The Sabbath law of God must be applied with fairness and candor. Nothing must be imported into the law which is not a real part of it. Tradition and ceremonialism must not interpret the will of God, but human sympathy and manly reality. That much the Master clearly meant when he said: "The Sabbath was made for man."

The commandment is: "Remember the Sabbath day to keep it holy." It does not say, "Thou shalt not play ball on Sunday." It means that, the fact must be shown to the present American not by learned commentaries on the biblical text, but by plain argument to convince the ordinary fair-minded citizen that a baseball game on Sunday contradicts the kind of the Sunday which is for the advantage of the masses of men.

This means simply that before the church objects to ball games on Sunday, it must prepare itself to show—if it expects to wield an influence worth the mention—wherein and how the Sunday ball game does harm to the common life of the people.

And that in turn means that the church must work out a reasonable theory of what the Sabbath is for—from a social, civic standpoint, which is the standpoint for all state law.

That civic conception, if formulated fairly, will concentrate in the idea of a quiet day every week when Monday-to-Saturday turmoil ceases.

In this idea of a rational Sabbath—this call for quietness and domesticity and mental and spiritual opportunity on that day—sound statesmanship and sound social psychology and sound civic idealism will join with the church. If religion puts its ideal of the Sunday of civil law on this basis, it will have all these powerful supports.

And arguing from this broad and high outlook on the question as a whole, it will convince many people who would not otherwise listen that baseball games and a good many other sorts of public hilarity have no place in the kind of Sabbath that America should cultivate.

As to the spiritual meaning of Sabbath, the church, if it gets a quiet, civic day of repose for the people, can meet the rest of the question itself independently, needing no statutory bolster-up—Nolan R. Best, in *The Interior*.



# INTERDENOMINATIONAL - SECTION

This paper is one of a group of church papers published by the UNITED RELIGIOUS PRESS in the city of Chicago. The idea of syndicating the church papers in Chicago was inaugurated by this company in April 1898, and the system is therefore entering upon its thirteenth year. The plan for the separate denominational sections was established in 1899 when the complete Baptist edition was introduced; the Congregational edition in 1905; the United Presbyterian, Disciples and Presbyterian editions in 1906.

The object of this united publication is fourfold:

(1) To give each local church a medium by which to communicate to all of its members and constituents, important items of interest concerning one another and the societies of the church once a month.

(2) To bring to each local church, articles of importance concerning the work of its denomination throughout the city of Chicago.

(3) To familiarize every member of every church having one of these papers with the work of the other Christian denominations in the city of Chicago.

(4) To bring together in one publication facts concerning the many undenominational, interdenominational or nonsectarian organizations and philanthropies which have for their purpose the advance of the Kingdom and the uplift of mankind in the city of Chicago.

It is obvious that no individual church by itself could afford a publication of this magnitude, but the United Religious Press has made this possible and has now denominational editions in the Presbyterian, Congregational, Baptist, Disciples and United Presbyterian churches.

Churches desiring to enter the combination should address all communications to the United Religious Press, 714 East 40th Street. Tel. Douglas 3113.

## Denominational Editors.

Presbyterian—Rev. E. N. Ware, 1824 Eddy Street.  
 Congregational—Rev. C. A. Osborne, 714 E. 40th St.  
 Baptist—A. R. E. Wyant, M. D., 6951 Stewart Ave.  
 Disciples—Rev. O. F. Jordan, 1022 Sherman Ave., Evanston, Ill.  
 United Presbyterian—Rev. Curtis R. Stevenson, 1912 Leland Ave.

## EDITORIALS.

### Unique Sunday-school Tour Planned.

On another page reference is made to the special train from Chicago to Mexico City and return to carry the visitors to the Mexican National Sunday-school Convention, to be held in Mexico City, September 9-14. This has been planned at a rather spectacular time, as the City of Mexico will celebrate on the two days following the Sunday-school Convention, first, the birthday of President Diaz, and then, on the 16th, is the celebration of the 100th anniversary of Mexico's independence. This trip is well worth considering. There will be many notables in Sunday-school work on board, and it has been planned to meet the convenience and demands of the most exacting so far as train service, sleeping accommodations, eating, etc., are concerned.

The General Secretary of the International Sunday-school Association, Mr. Marion Lawrance, seems to know no limit in the matter of attending conventions throughout the country. Following the tremendous campaign in which he and Dr. F. B. Meyer took the leading part, wherein they visited some fifty of our leading cities, all of which led up to the great World's Sunday-school Convention in May, Mr. Lawrance has been in almost constant attendance upon state Sunday-school conventions. Every day in August, we understand, excepting the last three, he is on duty

somewhere, principally at Winona Lake; in September he goes to Mexico City to the Mexican National Sunday-school Convention; in October he attends conventions in Pennsylvania, Indiana and Ontario, with a special meeting in Toledo, Ohio, where his famous Sunday-school, the Washington Street Congregational, celebrates its fiftieth anniversary. The first of November he has a convention in Michigan and then in company with Mr. William N. Hartshorn, the Chairman of the Executive Committee of the Inter-national Association, he goes to the Pacific Coast for a month of work, returning to Chicago early in December. The marvel of it is how Mr. Lawrance seems to thrive on such a strenuous diet. Chicago's Christian workers are increasingly thankful for such a man as Mr. Lawrance!

The recent decision of the Supreme Court of the State of Illinois, in declaring the reading of the Bible, the repetition of the Lord's Prayer and the singing of sacred hymns in the public schools of the State of Illinois unconstitutional has provoked a tremendous amount of genuine regret throughout the state. It is therefore not surprising that two congregations should have unanimously voted for a series of resolutions which are here appended at recent Sunday services addressed by the Superintendent of the Evangelistic Department of the Chicago Christian Endeavor Union, Mr. H. H. Van Meter. The resolutions so clearly state the situation, and the action of Mr. Van Meter in leading a movement to bring about a different condition in our state, are such that it is believed every one will be helped and stimulated by a reading of them. The resolutions follow:

Whereas, The Supreme Court of the State of Illinois has granted a peremptory writ of mandamus prohibiting the reading of the Bible, the repetition of the Lord's Prayer, and the singing of sacred hymns in the public schools of the State of Illinois, and

Whereas, it is an incontrovertible fact that the framers of the Constitution of 1870 of the State of Illinois refused expressly to incorporate in the constitution a provision excluding the Bible from the public schools when that provision was offered in that convention, and

Whereas, This mandamus is contrary to the decisions of the Supreme Court of Illinois and of the supreme courts of many other sovereign states of our Union hitherto;

Resolved, That it is with the greatest regret we have heard of this decision, and that we sincerely trust the Supreme Court of Illinois will reconsider and rescind this action.

Resolved, further, that its vacillating, contradictory course not only in this case but in case of the Parole Law is destructive of public confidence.

Resolved, further, that a court which will not or cannot issue a mandamus for the enforcement of a well-known violated law to close the saloons in Chicago on Sunday, has no right to read into the Constitution of Illinois a provision closing our public schools to the Bible, the bulwark of our Republic, when the framers of that Constitution especially and expressly refused to include such a provision in the Constitution of Illinois, though pressed to do so.





"THE MOODY BAND," whose leader was converted from Judaism by open air work, furnishing music for an open air meeting held in front of the Central Baptist Mission, at No. 324 South Clark Street, Chicago, taken only a few days before their arrest with the writer of this article, while holding an open air service under the old Alley "L" terminal on Congress Street, Chicago.

### OPEN AIR WORK.

By H. H. VAN METER, Supt. Evangelistic Work of the Chicago Christian Endeavor Union.

Written exclusively for the church papers published by the United Religious Press of Chicago.

[H. H. Van Meter, the author of this article, has long been prominently before Chicago people as a leader in young people's work. Particularly noteworthy has been his leadership of the out door work for the past score of years, and it is a pleasure to present herewith not only the article, but the views of this splendid movement in action.—Ed.]

With two and a half millions of people in Chicago, and not over one in ten, at the most, ever entering any evangelical church or mission, with our public schools closed to the reading of the Bible, the repetition of the Lord's Prayer or the singing of sacred songs, even of our national anthem, "America," "My Country, 'Tis of Thee," or "The Battle Hymn of the Republic," we have a problem before us beyond human comprehension.

Claiming that the majority decision of the supreme court of Illinois, closing the public schools of the state to the Bible, was not a construction of, but would amount to an illegal amendment to, the constitution of the state, no court being empowered to alter or amend that constitution, the minority decision in that case reads in part thus: "The effect of the amend-

ment will be to deprive many thousands of children living in this state of any knowledge of the principles taught in the Bible, as the Bible is not taught in all the homes of the state, and the only knowledge which a large number of children in this state will ever gain of the Bible must be through the public schools, and if they do not get it there, it must be lost to them forever."

These are words, which should awaken the dead hearts in our Christian churches, to the needs of a lost world around them, and should arouse their slumbering members to true Christian activity.

There is only one way, by which we can impart to the unevangelized two and a quarter millions of people in our midst, the truth of the Gospel, and that is by obeying "The Great Commission" of Christ, to take it to them.

Three millions throng our streets and thoroughfares in the summer seasons, and then there is our only opportunity to present to them the precious message of God's love and mercy for all. This was the Master's method, and this is the method that His disciples followed in the early days of the Christian era, and this is the method still, of modern Christian missions, to win the world over.

When we first sought to introduce this work in Chicago, it was a great cross to some of us, because of the opposition of the





THE CHINESE CENTRAL BAPTIST CHRISTIAN ENDEAVOR, whose pastor, leading the meeting was converted from heathenism to Christianity, by open air work, holding an open air service in front of the Chinese Joss House, Chicago, all the exercises of which being conducted in Chinese language.

people who should have been foremost in it. Pastors and parents and those, who posed as Christian leaders, openly as well as secretly opposed our open air meetings, while unbelievers, police and politicians persecuted the workers. But today a very different state of affairs exists, although an almost overwhelming majority of church members are either actively or indifferently opposing open air work still.

This year I had the privilege of securing for one church alone, thirty permits for holding open air meetings in the streets of Chicago, and I have known of that church holding twenty open air meetings at one time in the city of Chicago during this season, and, of course, it is needless for me to say that this is "The Moody Church," helped by the Moody Institute and led by devoted leaders.

It is also as evident to any intelligent Christian that if the churches of Chicago would each do as well in this line of work, we could easily "Evangelize Chicago in this generation."

Years ago when I made an appeal to the pastors of a large denomination in this city to undertake this work, one of them in response replied: "If we undertake this work in our streets, they may yet run with blood," but my reply to him today is still: "Unless we undertake and do this work in our streets, they will run with blood some day and it will be with our own blood."

And if so it will only be because we did not dare, or did not care, to proclaim the message

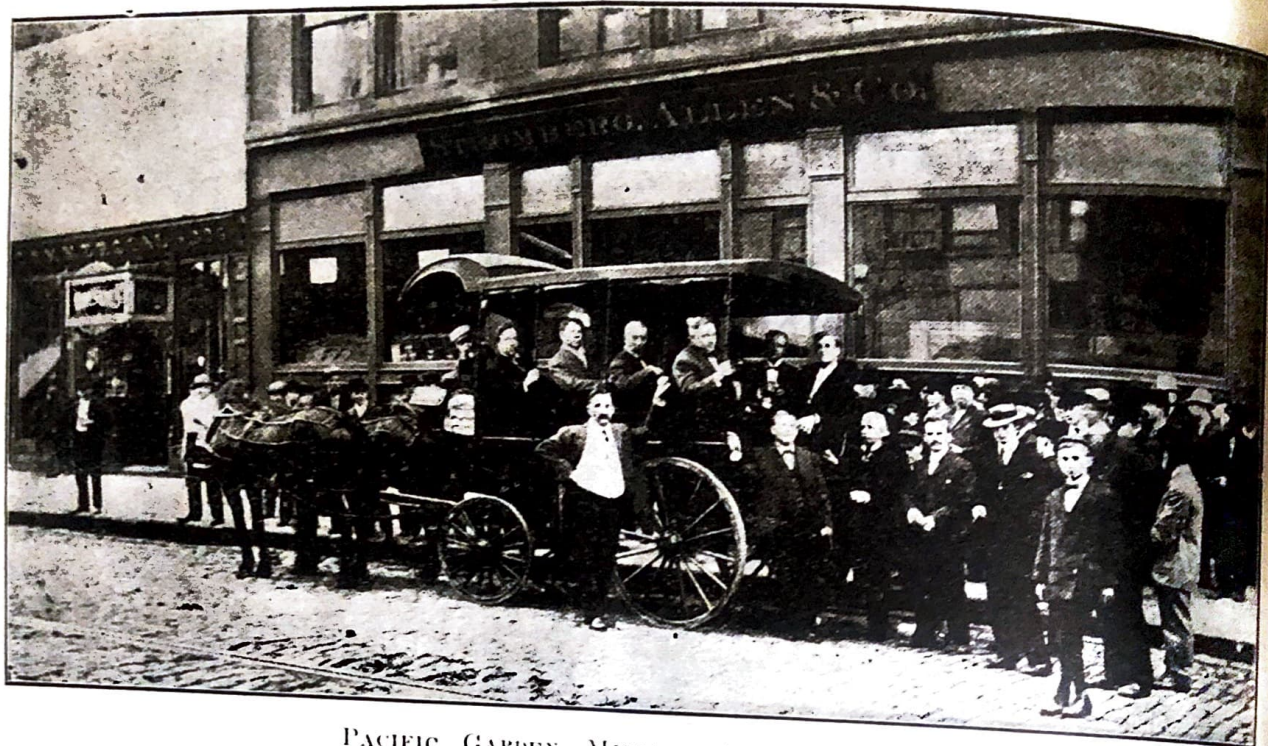
of God's love and mercy through the blood shed freely for all.

One million people in our midst do not dare to read the Bible and another million among us do not care to read it, and many more are at least indifferent to it.

The Bible is not only under the ban in our public schools, be it remembered, but is under the same dire influence in thousands of homes of our foreign-born population. To them we are as much bound to take its message of salvation, as we are to bear or to send it across the sea to the heathen world beyond, where I myself was born, as my father and mother were foreign missionaries in India, and lived and died in this holiest of all labors of love, and my only sister followed in their footsteps, so that to me the work of foreign missions is the most sacred of all, but God has brought a great foreign mission to our very doors. Only a few of us may ever be called to a foreign mission field abroad, but every member of us must be a foreign missionary at home, here in America and here in Chicago, or prove faithless to Christ.

Not on our streets only, however, do we strive to reach the lost in our open air work, the department of "Floating Christian Endeavor" labors among the seamen, who frequent our ports and rivers. Services are held on many of the great freighters for the benefit of the sailors and longshoremen, and a launch has been purchased to transport the workers to and from vessels and along the wharves.





PACIFIC GARDEN MISSION GOSPEL WAGON.

## GOSPEL WAGON WORK.

BY HARRY MONROE.

Written exclusively for the church papers published by the United Religious Press of Chicago.

[Mr. Monroe's picture was presented in these columns some months ago, and we are glad to be able to present a few words from him in connection with the Gospel Wagon Work carried on by the Pacific Garden Mission. Mr. Monroe has for many years been one of the most useful Christian leaders in the City of Chicago.—Ed.]

When Jesus commanded his disciples to "go out quickly into the streets and lanes of the city and bring in hither the poor and the maimed and the halt and the blind," His command was imperative.

Jesus knowing the great need of the masses sought to impress upon His disciples the necessity and importance of this command. For years the Pacific Garden Mission has operated a Gospel Wagon in the darkest part of our city, reaching all classes and conditions of people, from the college bred man to the aimless, hopeless and discouraged wanderer, the "con" man, the gambler, the holdup man, the infidel and skeptic, the all-round sport and the self-righteous and the poor girl who has forgotten to blush; they are all there. It is surprising to notice the respect and attention shown as the sweet old story of the Saviour's dying love is told.

The services are red hot, wonderful testimonies, inspiring songs, a brief but impassioned appeal for sinners to repent and give their hearts to God, such a sight—from ten to twenty-five bowing their knee on the sidewalk, and there in the language of one of old, raise the cry, "God be merciful to me a sinner," and the results that follow, is an occasion of joy both in Heaven and on earth, a copy of the new Testament is given to every one who sincerely desires it. Gospel wagon work is the most prac-

tical medium that can be employed in reaching the masses. "It is a nail driven in a sure place."

## The Bible Class Situation for Boys and Men in the Average Church.

There has recently come from the press a most interesting survey prepared by Mr. Fred S. Goodman, the Secretary for Bible Study of the International Committee of the Young Men's Christian Association. In these days of such remarkable growth in adult Bible classes, particularly for men, the average church member is inclined to the belief that the interest in the study of the Bible will be found more largely among men than among women, and that this also holds true to a great extent with respect to the membership of men and boys in the churches. Mr. Goodman's study, while frankly stating conditions as he has found them in the principal cities in America, and which develop facts compelling very sober consideration, does not admit of arguments of a pessimistic character. He clearly sets forth, in spite of hopes and opinions to the contrary, that an examination of the latest census returns shows that the churches in America are still composed of two-thirds of girls and women, and that notwithstanding the remarkable growth in men's classes in recent years, the proportion of male Sunday-school enrollment over twelve years of age is only 33 per cent of the total. He concludes with a personal word of confidence and cheer. "The Survey" is something that is well worth sending to the International headquarters in New York for, and it will pay every one to take the time to carefully read and digest its contents. It deals with a subject in which Chicago is perhaps more vitally interested than any other city in America.

Love not lived will die; therefore, sayeth the Savior, "If ye love me keep my commandments."—do my will.



## BAPTIST EXECUTIVE COUNCIL.

Statement for Quarter Ending June 30, 1910.

Owing to the absence of the superintendent from the city the first part of the month, the sending out of this statement has been delayed.

## Receipts for Quarter.

By churches and individuals .....	\$1,080.86
By loans .....	660.00
By Olivet Baptist Church, on acc't. ..	100.00
Total .....	\$1,840.86

## Disbursements.

To salaries .....	\$1,300.44
To taxes .....	126.87
To rent .....	42.50
To office expense .....	97.12
To postage .....	26.40
To interest .....	45.00
To printing .....	35.69
To option on lot .....	100.00
To Bohemian publications .....	20.00
To payment on loans .....	660.00
To miscellaneous .....	2.00
Total .....	\$2,456.02

Checks amounting to \$250.00 were presented for payment the second week of July.

Estimated obligations for quarter ending September 30, 1910:

Salaries .....	\$1,250.00
Office expense .....	85.00
Postage .....	15.00
Printing .....	10.00
Note due July 31 .....	500.00
Rent .....	37.50
Interest .....	453.00
Final payment on Logan Square lot ..	1,000.00
La Salle Ave. acc't. paym't on prin...	500.00
La Salle Ave. acc't. special .....	250.00
Miscellaneous .....	250.00
Total .....	\$4,350.50

We have today \$340.99 to our credit. We must have \$4,000.00 more in order to close our year without a deficit on September 30. Has your church raised its apportionment for the Council? If not, will you not see that this is done within the next two months? The responsibility belongs to all the churches.

FRANK L. ANDERSON,  
Superintendent.

## BAPTIST OLD PEOPLE'S HOME.

A lawn fete sale was held on the yacht club grounds at Lake Geneva, Wis., on July 29 and 30, for the benefit of the Baptist Old People's Home.

The annual meeting of the corporation of the home was held in the Belden Ave. Church, Chicago, June 21. Reports were read by the of-

ficers, all of which showed a prosperous condition of the home.

The corporation is now three years old. The first year the present property in Maywood was acquired. The second year a cottage on the property was remodeled and fitted up as a temporary home. This past year opened with two old people in the home as resident members. During the year the home has been filled to its utmost capacity. There is no more happy and contented group of old people anywhere.

This past year has abundantly justified the need for such a home. The secretary has been in correspondence with more than forty persons who were desirous of entering such a home. These inquiries came from ten different states. From one of these came the suggestion that each state build a cottage and call it after the name of the state, and give to residents of that state the first right to such cottage when a vacancy occurs. There seems to be little doubt that the membership of the home could be more than doubled in two years, if we had the capacity to take all who are willing to come at the present entrance fee of \$500.

This past year has brought the beginning of a much needed endowment. Mrs. C. W. McLaury made an offer some time since to duplicate gifts of \$1,000 for endowment purposes till her gifts equaled \$5,000. Due to the labors of Mrs. Philo R. King and her friends, one of these \$1,000 amounts has been met and there is now an endowment of \$2,000. While official announcement cannot yet be made, it is certain that the endowment fund will soon be \$4,000.

Because of the success that has come so quickly, the problem of the enlargement of the capacity of the home has become acute. The corporation recommended to the board of directors to take immediate steps to formulate a plan of enlargement and publish the same.

With the hearty support of all our Baptist people we can carry on an old people's work commensurate with the need; and the time will also quickly come when the admission fee may be materially reduced.

D. T. MAGILL,  
3941 Michigan Ave., Chicago. Secretary.

When I survey the wondrous cross  
On which the Prince of Glory died,  
My richest gain I count but loss,  
And pour contempt on all my pride.

See, from his head, his hands, his feet,  
Sorrow and love flow mingled down;  
Did e'er such love and sorrow meet?  
Or thorns compose so rich a crown?

Were the whole realm of nature mine,  
That were a present far too small;  
Love so amazing, so divine,  
Demands my soul, my life, my all.  
—Isaac Watts.

One can find some very sweet kernels in some very hard shucks, but the good Lord never intended that a person should hide a kindly heart behind some very tough husks.



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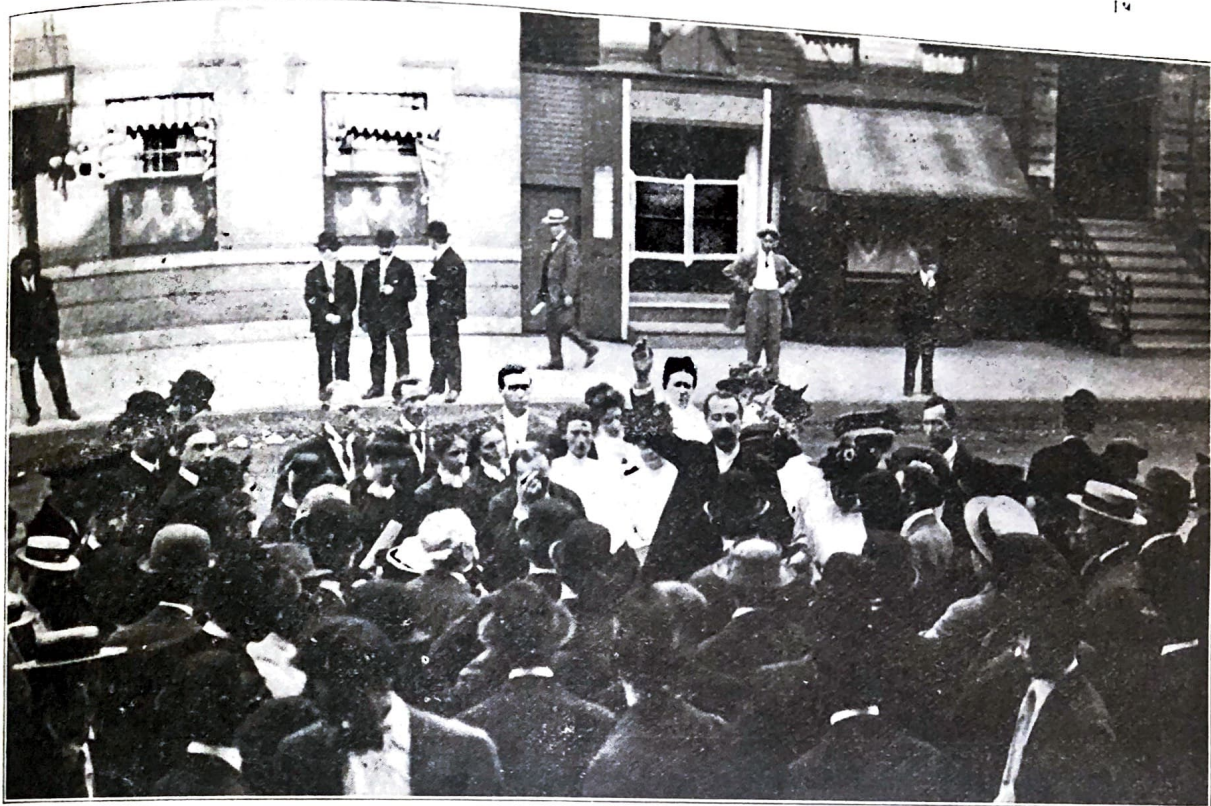
By Rev. Henry C. McCook, D. D.

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And asked a drink for Jesus' sake.  
"Drink: yea, and eat!" you made reply,  
"Both cup and roll I beg you take."  
Not for the weary pilgrim's sake,  
Not for the cup you bade him take,  
But for the Name your lip repeats,  
And love that in your bosom beats,  
The Savior says: "Peace be to thee!  
This kindly deed was done to Me."

A child had fallen by the way:  
You ran to her with swift relief;  
You raised her; wiped her tears away,  
And calmed with soothing words her grief.  
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## MIDNIGHT MISSION OPEN AIR WORK.

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By ERNEST A. BELL, Superintendent.

Written exclusively for the church papers published by the United Religious Press of Chicago.

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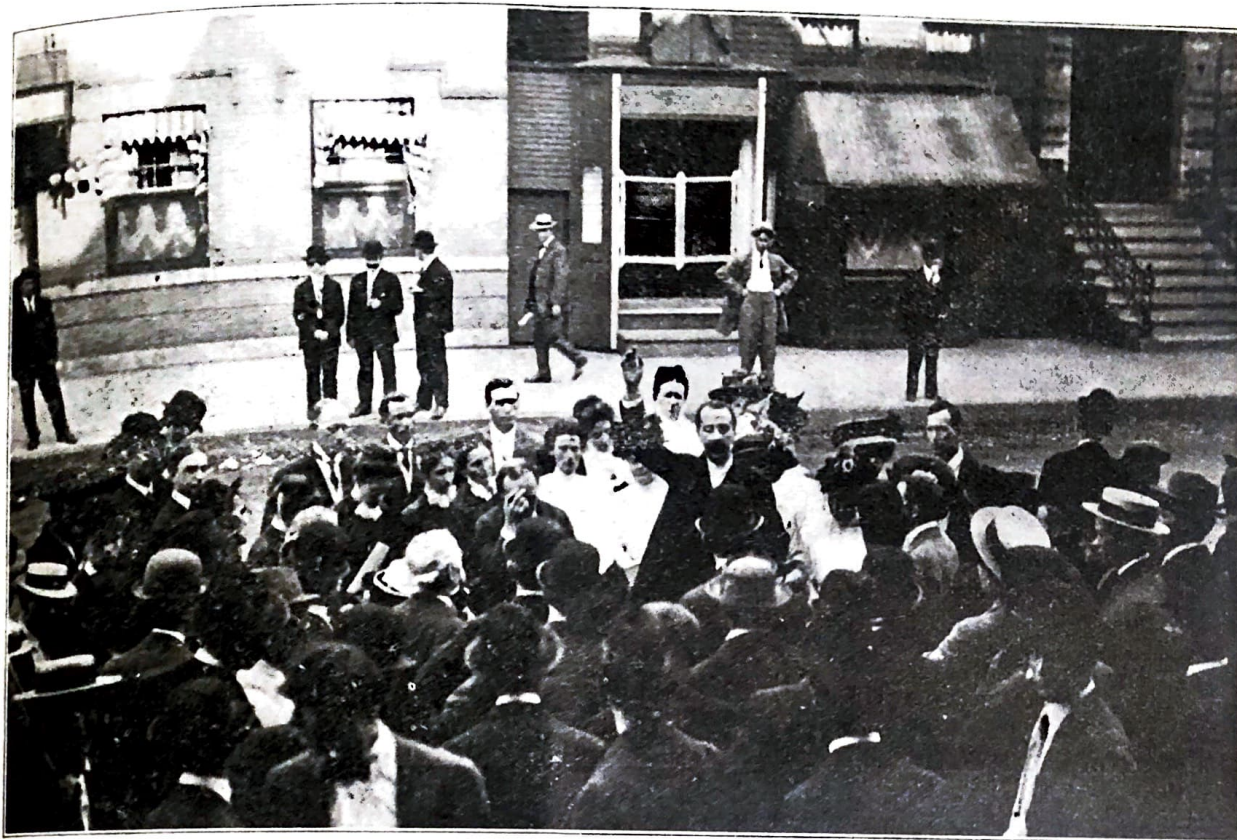
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C. P. MEEKER IN OPEN AIR MEETING.

**MOODY BIBLE INSTITUTE OUT DOOR WORK.**

BY REV. C. P. MEEKER.

Written exclusively for the church papers published by the United Religious Press of Chicago.

The accompanying cuts give an outline of the variety and kinds of open air work that the Moody Bible Institute has done in the past, and is now engaged in.

Cut No. 1 shows you the type of meeting held in the heart of the business section of the city, on Washington street, just opposite the new City Hall and east of the Chamber of Commerce Building in a private passage-way thirty feet wide. The meeting is held at the noon hour and the place is shady most of the time and is about as cool a spot as one can find in the heart of the city. We have audiences at this service ranging from 300 to 1,000. The meetings are held every Tuesday, Wednesday, Thursday and Friday afternoons of each week during the months of July and August. The effectiveness of these noon meetings so far has been more than gratifying. Scarcely a day goes by without from two or three to a dozen raising their hands for prayer.

Cut No. 2 shows the work of the Gospel wagon. The Institute is operating two of these wagons. They go out every night, excepting Monday, and also every Sunday afternoon. These wagons cover a wide range of territory. Sometimes they are employed on the North Side, sometimes on the South Side and sometimes on the West Side. Their portability is perhaps their chief value, though they have other advantages, viz., that of keeping the workers in a compact company, of putting the speakers and singers above the crowd and of offering a novelty, which attracts the attention of the passerby.

During the encampment at Grant Park, the Institute conducted two Gospel services among the soldiers in co-operation with Mr. H. H. Van Meter of the Christian Endeavor Society and the

Moody Church. One of these services was held in the midst of the camp and the other in the mammoth arena on July 3 and 10 respectively. There were fully 5,000 in the first and 3,000 in the second service, who heard the Gospel.

With these facts and illustrations before you, it is needless to say that the Moody Bible Institute stands for all that is aggressive and practical in Christian work, or that it has always made a great deal of the opportunities which the summer months offer for such work in the open air.

It is very gratifying to report that several have told the writer, within the last month, that there was more open air work being done in Chicago than in any other city in the United States. I am not vouching for the correctness of this statement, nor do I know the grounds the persons had for making it, but whether it be true or not it ought to be. The Christian forces of this city should line up on this proposition so as to lead the world in summer evangelism. The problem of reaching the masses should be solved if we got together and created a council, for the special function of incorporating a great summer open air campaign in this city each year.

Moreover, if we went out after the people in the summertime there would be less empty pews during the winter months. The question that has perplexed and vexed all the ministerial associations of this city for decades, viz., "How shall we reach the people," would be answered quickly, if the whole church went out on the highways, and lanes of the city, after the people. All that is needed is for us to give the crowd a demonstration of our interest in them and the crowd would soon respond by filling our churches. Christ's favorite command to them was "Go." His parting word to them was "Go." The early church caught the spirit of the Master Himself and went everywhere preaching the Word. This is the true genius of Christian-





NOON MEETING AT THE CHAMBER OF COMMERCE.

ity, which, in the parable of the Lost Sheep, is magnificently illustrated.

An old Scotch preacher once quaintly remarked, "It is not so much the non-church goers, but the non-going church that troubles men," and, brethren, it is just this that ought to trouble us. How much time has been spent and how many methods have been employed to reach the non-church goers the Lord only knows. If a little more time and prayer were invested in the non-going church the problem of the non-church goer, I feel satisfied, would be solved. Do we not hear on every hand the lament, "We are not reaching the people"? May it not be because we are not going after them? To me the great throngs on the thoroughfares of our city are like the men of Macedonia beckoning the church to come out and help them. Oh, that Chicago, through its Federated Church Council, or through a special committee, would give this appeal as noble and as thorough a response as the Great Apostle did the Macedonian cry.

[The Rev. C. P. Meeker, who has recently become affiliated with the Moody Bible Institute, and assumed charge of their open air work, has long been recognized as one of their most efficient evangelistic preachers in Chicago. As pastor of the Ewing St. Congregational Church his success was marked, and his forceful, helpful weekly talks at the Pacific Garden Mission won for him the place of leadership in evangelistic work he now occupies.—Ed.]

### THE LIVING SERMON.

Life with its varied experiences works steadily, but for the most part secretly, upon human character through long years, but age is almost sure to bring the results to light—the lines that have been so slowly shaped and graven reveal themselves in their beauty or deformity.

In an institution where a number of old people, who were otherwise homeless and friendless, found refuge, there was one whom a checkered career had so soured that she was disliked by every other inmate. The sound of her cane in the hall or the sight of her wrinkled, discontented face in the doorway was sufficient to scatter any little group that had gathered, or end any pleasant conversation. She carried an endless stock of grievances, was so bristling with sensitive points that one could not avoid hitting them. "Miss Killjoy," her companions privately dubbed her.

Then one day a new resident came—an old lady who had known wealth, position and love until bereavement and misfortune had followed each other and finally compelled her to find shelter here. But she drew no bitter comparisons, and adjusted herself so cheerfully to her surroundings that her presence brightened the whole house. She praised the sunny rooms, made friends with her fellow-members, and was so tactfully tolerant with "Miss Killjoy" that, somehow, in her presence at least, the old nickname was dropped. "Saint Elizabeth" they lovingly called the newcomer, and one of the old inmates said thoughtfully:

"When you see those two together, just look in their faces and watch their ways for a minute, and you've got a whole sermon in God's own handwriting, and it doesn't need any preacher to make it clear."—Forward.

The whole faculties of man must be exerted in order to call forth noble energies; and he who is not earnestly sincere lives in but half his being, self-mutilated, self-paralyzed.—Coleridge.



## CHICAGO TEMPERANCE SECTION

GRACE E. LEVIN, EDITOR.

Young People's Christian Temperance Union Headquarters,  
1104 The Temple, Chicago.

MARY F. BALCOMB, General Secretary.

### CHICAGO LAW AND ORDER LEAGUE.

ARTHUR BURRAGE FARWELL, President.

The Chicago Law and Order League is an incorporated body, composed of thirty-eight affiliated religious and law-enforcing societies and civic organizations, each of which selects three members of the League. It has been in existence since 1904, but its real activity dates from its incorporation, April 6, 1906. Its affairs are managed by a board of twenty-one directors, chosen by the League.

The purpose of the League is to aid in the enforcement of existing laws and in the securing of such new laws and ordinances as the public health and morals seem to demand.

Believing that honest elections are essential to the preservation of the liberties of a free people the Chicago Law and Order League has for two years been actively at work investigating the methods of "repeaters" and "floaters," the "colonization of voters," false and "padded" registration list and other irregularities.

In March, 1910, as a result of previous investigation made by confidential agents of this League, the Board of Election Commissioners erased the names of 702 illegally registered voters in the First Ward; 568 in the eighteenth

ward and 56 in the twenty-first ward. One man is reported to have received four suspect notices, under as many different names, and immediately left the state. In one precinct in the Red Light district, 115 out of 263 names appearing after revision of registration, were erased by the board and only 76 votes were cast at the April election.

### WOMAN'S CHRISTIAN TEMPERANCE UNION.

MRS. EMILY M. HILL, President.

The Woman's Christian Temperance Union organization is never idle; it has the true Yankee spirit, always doing something. They will take up temperance missionary work among the foreign speaking people of our city for their summer's work.

The plan is to make a house-to-house canvass of the various districts where foreigners have congregated and place in those homes good, strong leaflets printed in their own language teaching that alcoholic drinks are harmful and not beneficial.

The hearty co-operation of members of all churches is solicited. Those who will help are requested to meet at 10 o'clock Wednesday morning in the Bohemian Baptist Church on Trumbull Avenue, near 26th Street, a short distance south of 26th. The workers go back to the church at noon to eat box lunch, so any who will can meet there at 12 o'clock and go out for the afternoon's work. Every Wednesday for a month the above mentioned church will be the meeting place.

(See page 25.)

**T**HERE is no excuse for permitting money to remain idle when it can be put to work earning 3 per cent per annum by merely depositing it in this bank.

**First Trust and Savings Bank**

## MURINE EYE REMEDY

### For Your Eyes



A Favorite Toilet  
Luxury

A Soothing and Reliable  
Relief

Aids in Preserving and  
Restoring Eyes to Normal  
Strength and Healthful  
Brilliance.

Why not Try Murine Eye  
Remedy for Red, Weak,  
Wearry, Watery Eyes, Granu-  
lated Eyelids, Pink Eye and  
Eye Strain? Murine doesn't  
Smart, Soothes Eye Pain.  
Is Compounded by Experi-  
enced Physicians; Contains no Prohibited or Injur-  
ious Drugs.

Try Murine for Your Eyes. You will like  
Murine. Try it in Baby's Eyes for Scaly  
Eyelids. Good for All Eyes that Need Care.

Druggists Sell Murine Eye Remedy at 50c.  
Murine Eye Salve---Trial Size---Aseptic Tubes, 25c.



# MONEY

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It is OUR business to point out the strong points in investment propositions. We offer stocks and bonds secured, over and above all usual assets by an additional asset—insurance of those vitally responsible, on whom may depend success.

**Public Service Bonds, Monmouth, Ill., 5%**

**Roswell Gas & Electric Bonds, 5%**

**6% Preferred Stock of Dodge Mfg. Co.**

**People's Portland Cement, 7% Bonds**

**Write for details.**

**COMMERCIAL** Recognized as a bankable asset of unquestioned worth. We are writing the largest business of this kind in the country.

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**INSURANCE ECONOMISTS**

**CAPITALIZATION**

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**Phone Harrison 5412**

**304 Fisher Bldg., Chicago**



(Continued from page 19.)

gated districts for advertising and encouraging the vice asked this question, as he stood on the curbstone in one of our midnight gospel meetings: "If the wise men who are set up over us to rule us want it this way, what can you expect of us?"

Such is the inevitable reasoning of young men. They commonly believe that the city licenses the criminal resorts which its police protect, and they are not conscious of bad citizenship in supporting resorts which are in such favor with the city government.

Long ago Archdeacon Paley wrote in his Moral Philosophy: "The avowed toleration and, in some countries, the licensing, taxing and regulating of houses of infamy has appeared to the people an authorizing of vice. The Legislators ought to have foreseen this effect."

The Bible is always with us and always foremost. But some who would pay no regard to an open Bible in a street preacher's hand, instantly give heed when they see the Revised Statutes of Illinois open at the criminal code, and they listen carefully to the section which pronounces them criminal if they patronize an evil resort.

The great majority of criminals now are young men—an appalling crop of them year by year. Many of the worst of their crimes are due to licentiousness. The social evil in its various forms is among the chief dangers that confront civilization itself.

We have never hesitated to warn our hearers by the prisons, by the gallows, by the most tremendous issues of life, death and eternity.

Some who are willing to harden themselves against the laws of God and man alike, lay to heart the evidence of a standard medical treatise on insanity when it is opened and read to them in the street. The description of the brain of a dead lunatic, who lost his mind and life as the wages of the sin upon which they are bent, brings a pallor over the faces of crowds that seem nailed down to the pavement and unable to move away.

Physicians are almost always with us, to warn young men of the devastating crop that springs from sowing wild oats. Dr. G. H. Van Dyke, lecturer in the College of Physicians and Surgeons, which is the medical department of the University of Illinois, is one of our directors and is very frequently with us, to instruct young men concerning the appalling result of vice to innocent wives and children.

Our antagonism of the loathsome commerce in women and girls, known as the White Slave Trade, has led to the publishing of about one hundred million pages against this terrible evil and has helped to secure better laws in a dozen states and in the Dominion of Canada.

On August 28, 1908, Mr. Rufus S. Simmons, wrote to President Roosevelt: "The right to prohibit interstate traffic in women is equal to the right to prohibit the foreign traffic, and could not now be successfully challenged. In common with other organizations and men and women everywhere who are engaged in fighting this gigantic evil, we urgently and confidently request you as President and the Congress to extend by amendment the national power to give American girls the protection already given

to European and Asiatic girls and make it a felony to export from this country or transport or permit any woman or girl to travel between the states for immoral purposes."

This letter to President Roosevelt and our continued advocacy of protection for American girls were in part the inspiration of the White-slave traffic Act, drawn by District Attorney Sims, introduced by Representative Mann, and signed by President Taft on June 25, 1910. Under this law it is a felony to transport or aid in transporting across state or national lines any woman or girl for wicked purposes.

[Few Christian people in Chicago need to have the Rev. Ernest A. Bell introduced to them. His earnest faithful and persistent effort to redeem the lost in the Red Light districts of Chicago have won for him many friends and supporters, and it would be difficult to estimate the great service he has rendered to the city as a whole.—Ed.]

## THE COLLEGE SCHOOL For Boys

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## INTERDENOMINATIONAL SECTION.

### CHICAGO LOCAL OPTION CAMPAIGN COMMITTEE.

MARY F. BALCOMB, Secretary.

Reasons for Taking the Temperance Census.

The reasons for taking the temperance census are many; among the most prominent are the following:

1. To get an idea of the situation before the Primaries the 15th of September. A knowledge of the personnel in any ward or precinct will be of inestimable value both to Anti-Saloon League and Prohibition party workers.

2. The taking of the census will prepare the ground splendidly for the circulation of the Local Option petition which will be begun immediately after the Primaries.

3. We will discover many who would gladly volunteer as workers if they are once reached.

4. It will give us the opportunity to urge our people to register on the general registration days, October 8 and 18.

5. Knowing the voters and the residence of each will enable us to prevent much fraudulent voting. It is estimated by the Chicago Law and Order League that from 25 to 50,000 illegal votes are cast on elections.

6. Keeping in mind the situation in any ward or precinct as it will be revealed by the census will enable us to carry on educational work adapted to the community.

7. Having a grasp of the situation will enable us to undertake only such campaigns as can be carried on successfully.

Because of the inestimable value that this census will be, we are asking you, even during the hot weather, to help us in the work; we appeal to you, in the name of Him who would that all men might be clean and pure, to help save this city from its present control of the liquor traffic and rotten politicians.

### YOUNG PEOPLE'S CIVIC LEAGUE.

MARY F. BALCOMB, General Secretary.

Who says the young people are not all right?

On the evening of July 13 a few minutes before five, the election commissioners called up the office of the Young People's Civic League to say that they might have the privilege of copying the names of all those who helped circulate the Local Option Petition. It was too late to reach any of the young people that evening but the next morning different ones were called up by 'phone and by evening 24 young people had responded, saying they would call off all other engagements and come over to the commissioner's office and help. The petition is divided into 25 volumes. One of these had been copied previously. So by good, rapid work all the names were copied by half past eight. The result was that more than 2,500 names of those who actually got out and did the hard work last winter were secured and are now on file at headquarters classified by wards and precincts. This, together with the names of all those who have signed workers' cards, besides other information as to alle, gives us a splendid basis for work next fall. We wish to take this opportunity to express our appreciation of the kindness and courtesy

shown by the election commissioners to us in this matter. They were by no means under obligation to keep their men down in the evening and did it only for the convenience of the young people.

25

### CONGRESSMAN HOBSON WILL SPEAK.

The second annual mass meeting of the young people will take place Friday evening, September 30. Congressman Richard P. Hobson has been secured as speaker. Hon. Mr. Hobson is second to none, so say those who have heard him. The young people are congratulating themselves that he is able to give us this evening. Remember the evening, Friday evening, September 30.

The Epworth Leagues of the Western District are certainly setting a pace for the young people of this city for temperance work this coming year. Ringing resolutions were passed by the crowd of young people that gathered for their annual convention and business meeting; heartily endorsing the work of the Young People's Christian Temperance Union and pledging the earnest co-operation of the Epworth League all along the line.

God knows our bad points, every one of them. It is no use to try to hide them from him. We may succeed in deceiving others, but we cannot deceive God. To the woman in Samaria, John ch. 4, Jesus revealed her inmost heart, so that in wonder she sought her friends saying, "Come, see a man, who told me all things that ever I did." The best thing for us to do is to submit ourselves to God's searching gaze that he may tell us all that is wrong in our lives. The revelation must come before the cure.—Forward.

## Chicago Christian Industrial League

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## THE GREATER NEW YORK CHURCHES— THEIR MEMBERSHIP AND TRE- MENDOUS DEBT.

(By a Staff Correspondent.)

It is a very common thing to be surfeited with religious statistics and particularly at this time when the census bureau is so busy. These figures, however, generally deal with the cost of operating the churches and the large benevolent gifts. Rarely does the church indebtedness appear in public. Few statisticians ever collect this information. The Brooklyn Daily Eagle, however, whose almanac contains perhaps the most complete religious statistics presented for a single city anywhere, gives the following very interesting information, but in great detail.

Brooklyn has 439 Protestant and Jewish churches, including affiliated missions. Number of contributing members, 156,768; number of Sunday-school members, 139,098; expended in 1909 for current expenses, \$1,763,911; for missions, \$461,590; for church debt and improvements, \$584,200; total amount raised by the churches, \$2,735,422; amount of church indebtedness, \$2,249,944; value of church property, \$21,848,056; number of sittings in churches, 21,411; sittings in chapels, 92,000.

The boroughs of Manhattan and Bronx have 34 churches; membership, 229,360; Sunday-school members, 127,634; current expenses for 1909, \$3,001,474; raised for missions, \$998,210; for church debt and improvements, \$1,141,911; total amount raised, \$5,973,747; church debt, \$5,232,377; value of church property, \$80,021,170; church sittings, 338,820; chapel sittings, 100,819.

The borough of Queens has 134 churches, 25,495 members; 26,296 Sunday-school members. Current expenses in 1909, \$259,004; for missions, \$31,662; for church debt and improvements, \$96,840; total, \$395,427. Total church debt, \$261,048; value of property, \$2,957,200; church sittings, 38,851; chapel sittings, 14,450.

Richmond has fifty-seven churches; 11,263 members; 8,966 Sunday-school members. Raised for current expenses, \$129,769; missions, \$17,963; church debt and improvements, \$83,309. Total amount raised, \$202,578. Church debt, \$93,225. Value of property, \$1,311,300. Church sittings, 17,670; chapel sittings, 7,350.

The most striking feature of these figures is the indebtedness, and in order to be perfectly fair it ought to be analyzed somewhat. The principal denominations, therefore, have been taken and the five boroughs consolidated with the following result:

Denomination	Membership	Debt.
Baptist .....	37,470	\$ 790,569
Congregational .....	23,896	246,509
Lutheran .....	49,987	1,070,533
Methodist .....	46,070	846,060
Presbyterian .....	54,806	625,100
Prot. Episcopal .....	91,437	972,308
Ref. Ch. in America .....	22,658	110,000
	326,324	\$4,661,079
Jewish .....	34,077	2,605,642
Catholic .....	1,250,431	9,877,905
Grand total .....	1,610,832	\$17,144,626

It will, therefore, be seen that scarcely one-fourth of the total indebtedness is on the property of the Protestant churches, one-eighth is on the Jewish Synagogue and considerably over one-half is on the Catholic. The total seating capacity of all the greater New York churches is 616,752 and in the chapels 214,619, or a total of 831,371. This includes all the Catholic churches and the Jewish synagogues, as well as Protestant edifices. Supposing the five million people of Greater New York took it into their heads that they wanted to go to church some Sunday, what would happen?

The last and greatest wonder of that Gospel is, that the great Model does not leave us to copy him at a distance, but actually enters our souls and remodels us. And faith is only the closing of the soul with Christ, by which this living Redeemer, with his self-sacrificing and yet his victorious spirit, becomes ours.—Augustus H. Strong.

## CHURCH MONEY

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 American—2058 West Monroe street.  
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 Chicago Baptist—Rhodes avenue and 34th street.  
 Chicago Charity—2407 Dearborn street.  
 Chicago City Infant—721 LaSalle avenue.  
 Chicago Eye and Ear—206 Washington street.  
 Chicago Homeopathic—707 South Wood street.  
 Chicago Hospital—819 East 49th street.  
 Chicago Lying-in—515 South Ashland boulevard.  
 Chicago Maternity—2252 North Clark street.  
 Chicago Polyclinic—221 West Chicago avenue.  
 Chicago Tuberculosis—405, 158 Adams street.  
 Chicago Union—3018 Soult street.  
 Children's—Wood street, near Polk.  
 Children's Memorial—706 Fullerton avenue.  
 Christian—1555 LaSalle avenue.  
 Columbia—4607 Champlain avenue.  
 Columbus—2600 Lake View avenue.  
 Cook County—West Harrison and Wood streets.  
 Detention—Wood and West Polk streets.  
 Emergency (city)—129 Harrison street, 1065 West Monroe street, 1428 Wells street, 339 Michigan avenue and 1275 Washington boulevard.  
 Englewood—West 60th and South Green streets.  
 Evangelical Deaconesses—408 Wisconsin street.  
 Frances E. Willard National Temperance—710 South Lincoln street.  
 George Smith Memorial—See St. Luke's.  
 German-American—741 Diversey boulevard.  
 German Hospital—2215 Hamilton court.  
 Grace—300 South Sangamon street.  
 Hahnemann—2814 Groveland avenue.  
 Henrotin Memorial—939 LaSalle avenue.  
 Illinois Charitable Eye and Ear Infirmary—858 West Adams street.  
 Isolation—West 35th street and Lawndale avenue.  
 Jefferson Park—1402 West Monroe street.  
 Lakeside—4147 Lake avenue.  
 Lake View—628 Belmont avenue.  
 Marion Sims—1222 LaSalle avenue.  
 Mary Thompson—West Adams and Paulina streets.  
 Memorial Institute for Infectious Diseases—1745 West Harrison street.  
 Mercy—Calumet avenue and 26th street.  
 Michael Reese—Groveland avenue and 29th street.  
 Monroe street—2501 West Monroe street.  
 North Chicago—2551 North Clark street.  
 Norwegian Lutheran—Haddon avenue and Leavitt street.  
 Norwegian Lutheran Tabitha—North Francisco avenue and Thomas street.  
 Park Avenue—1940 Park avenue.  
 Passavant Memorial—149 West Superior street.  
 People's—2184 Archer avenue.  
 Post-Graduate—Dearborn and 24th streets.  
 Presbyterian—1753 West Congress street.  
 Prospect—1610 North Irving avenue.  
 Provident—Dearborn and 36th streets.  
 Ravenswood—1917 Wilson avenue.  
 Robert Burns—3807 Washington boulevard.  
 St. Ann's—North 49th avenue and Thomas St.  
 St. Anthony de Padua—West 19th street and Marshall boulevard.  
 St. Bernard's Hotel Dieu—6337 Harvard avenue.  
 St. Elizabeth's—North Claremont avenue and Le moyne street.  
 St. Francis—846 Ewing street.  
 St. Joseph's—740 Garfield avenue.  
 St. Luke's—1439 Michigan avenue.  
 St. Mary of Nazareth—420 North Leavitt street.  
 South Chicago—2323 East 92d street.  
 South Side Maternity—56 East 21st street.  
 Streeter—2646 Calumet avenue.  
 Swedish Covenant—Foster avenue, near Lincoln avenue.  
 United States Marine—Clarendon and Graceland avenues.  
 University—West Congress and Lincoln streets.  
 Washington Park—60th street and Vernon Ave.  
 Wesley—2449 Dearborn street.  
 West Side—1844 West Harrison street.  
 Woman's Hospital of Chicago—Rhodes avenue and 32d street.
- Dispensaries.
- Alexian Brothers' Hospital—Belden and Racine avenues.  
 American Medical Missionary—828 West 35th Place; open 10 a. m. to 12 m.  
 Bennett Free—232 North Ada; open 9 a. m. to 5 p. m., except Sundays.  
 Calumet Avenue Free—2526 Calumet avenue.  
 Central Free—West Harrison and Wood; 9 a. m. to 5 p. m., except Sundays.  
 Chicago Eye and Ear—819, 31 Washington; 9:30 a. m. to 11:30 p. m.  
 Chicago Lying-in—Maxwell and Newberry.  
 Chicago Polyclinic—219 West Chicago avenue; 8:30 a. m. to 6 p. m. daily.  
 Chicago Public—Dearborn and 24th; all day.  
 Children's South Side Free—6326 Jackson Park avenue.  
 Dunker Mission—1525 Hastings.  
 German Hospital—Larrabee and Grant Place; 9 a. m. to 4 p. m., except Sundays.  
 Hahnemann College Free—2811 Cottage Grove avenue; all day.  
 Hering College—849 South Wood; 8 a. m. to 8 p. m., except Sundays.  
 Illinois Charitable Eye and Ear—136 South Peoria; 1:30 to 3 p. m., except Sundays and holidays.  
 Jewish Aid Society, West Side, Free—1338 South Morgan; daily except Sunday.  
 Kirkland Free—122 Halsted.  
 Marcy Home—1325 Newberry avenue; 2 to 4 p. m., except Sundays.  
 Mary Thompson—West Adams and Paulina; 1 to 3 p. m., except Sundays.  
 Mennonite—639 West 18th; Tuesdays and Fridays, 7 to 9 p. m.  
 Michael Reese Free—Groveland and 29th.  
 North Star—157 West Superior; 1 to 2 p. m., except Sundays and holidays.  
 Olivet—671 Vedder street.  
 Provident—Dearborn and 36th.  
 St. Anthony's Free—2033 Frankfort; daily.  
 St. Luke's Free—1426 Indiana avenue; 8 a. m. to 5 p. m., except Sundays and holidays.  
 South Side—2431 Dearborn; 10 a. m. to 12 m. and 2 to 4 p. m. daily.  
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# A CRY FROM AFRICA.

II. Cor. 10:16.

"Why didn't you tell us sooner?"  
The words came sad and low:

"O ye who know the Gospel truths,  
Why didn't you let us know?"

The Saviour died for all the world.  
He died to save from woe:

But we never heard the story—  
Why didn't you let us know?"

"You have had the Gospel Message.  
You have known a Saviour's love:

Your dear ones passed from Christian homes  
To the blessed land above.

Why did you let our fathers die  
And into silence go,

With no thought of Christian comfort—  
Why didn't you let us know?"

"We appeal to you, O Christians,  
In lands beyond the sea!

Why didn't you tell us sooner  
Christ died for you and me?

Nineteen hundred years have passed  
Since disciples were told to go

To the uttermost part of the earth and teach—  
Why didn't you let us know?"

"You say you are Christ's disciples,  
That you try his work to do,

And yet his very last command  
Is disobeyed by you.

'Tis indeed a wonderful story!  
He loved the whole world so

That he came and died to save us;  
But you didn't let us know!"

"O souls, redeemed by Jesus,

Think what your Lord hath done!  
He came to earth and suffered

And died for everyone.  
He expected you to tell it.

As on your way you go,  
But you kept the message from us!

Why didn't you let us know?"

"Hear this pathetic cry of ours,  
O dwellers in Christian lands!

For Africa stands before you

With pleading, outstretched hands.

You may not be able to come yourself.

But some in your stead can go.

Will you not send us teachers?

Will you not let us know?"

## AN ALL-POWERFUL HELPER.

What a precious word for the weary is this:  
Cast your care upon him, for he careth for you." I need hardly inform intelligent readers that this verse literally reads: "For he has you on his heart." He who piloted the patriarch through the deluge, and fed the prophet by the brook, and supplied the widow's cruse, and watched over the imprisoned apostle, and numbers every hair of our heads, he has every one of us on his great, almighty heart! What fools we are to tire ourselves out and break ourselves down while such an all powerful helper is close by our side. Suppose that a weary traveler

who is trudging uphill were overtaken by a wagon, whose owner kindly said to him: "My friend, you look tired; throw that knapsack into my wagon; it will rest you, and I will see that it is safe." Imagine the foolish pedestrian eyeing him suspiciously, and blurting out the childish reply: "I can't trust you, sir; drive along; I'll carry my own luggage." But this is the way that tens of thousands of Christians treat God.  
—Dr. Cuyler.

## CHICAGO'S FREE PUBLIC BATHS.

From Report of Secretary E. R. Pritchard.  
Names and locations of baths:

Carter H. Harrison—759 Mather street.

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William B. Ogden—3646 Emerald avenue.

Kosciuszko—1444 Holt street.

John Wentworth—2838 South Halsted street.

William B. Ogden—3646 Emerald avenue.

Theodore T. Gurney—1141 West Chicago avenue.

Joseph Medill—2138 Grand avenue.

DeWitt C. Cregier—1151 Gault court.

Thomas Gahan—4226 Wallace street.

William Loeffler—12th place and Union street.

Pilsen—1849 Throop street.

Free baths are given at the 14th and 22nd street pumping stations and at several lake beaches, but special buildings have not been provided at these points. The Carter H. Harrison bath, which was opened in January, 1894, is said to have been the first free public bath in the United States, if not in the world. Similar baths in Vienna charged a fee of 2 cents and those in New York 5 cents. The Madden bath was opened in April, 1897; the Mayor bath in May, 1900; the Waller bath in February, 1901; the Kosciuszko bath in April, 1904; the Wentworth in December, 1905; the Gurney in May, 1906; the Medill in September, 1906; the Ogden in July, 1906; the Thomas Gahan, November 7, 1907; the Pilsen, March 1, 1908, and the William Loeffler, February 6, 1909. The average cost of each plant has been between \$15,000 and \$20,000, and the average annual cost of maintenance, \$4,000.—The Daily News Almanac.

## THE CALL.

By Phillips Brooks.

The while I listened came a word—

I knew not whence, I could not see;

But when my waiting spirit heard,

I cried: "Lord, here am I; send me!"

For in that word was all contained—

The Master's wish, the servant's joy,

Worth of the prize to be attained.

And sweetness of the time's employ.

I turned and went—along the way

That word was food and air and light;

I feasted on it all the day,

And rested on it all the night.

I wondered; but when soon I came

To where the word complete must be,

I called my wonder by its name—

For lo! the Word I sought was He.